VIII

A LETTER TO The AUTHOR of a BOOK ENTITLED, *Considerations on the Explications of the Doctrine of the TRINITY.*

SIR,

I HAVE a long time Desir'd to have some Conference with You, or any other of the Writing Disputants of your Perswasion, but I could never yet obtain that Satisfaction. I shall here Reflect upon Two Passages in the Letter Annext to your *Considerations, &c.* The Author of *The Snare Broken* (which I published) is a Person, who for his Learning, and Virtue, deserves the high Esteem, and Love of All Men. That Expression of His, which your Friend has thought fit to Reflect, as that which deserves his Publick Reprehension, will clearly represent the deep Judgement, together with the Christian Candor, and Modesty of the Author. He does indeed (not as your Friend says, *In Vain*, but to very Good Purpose) Perswade Men "*To Lay aside their Philosophy, and wholly to betake themselves to a Scriptural*

" *Conſideration of the Im*, by which ſays your Fri
(with what Ingenuity let the World Judge) I underſt
they muſt " Take the Words of Scripture without un
" ſtanding them, or reconciling them to other Scriptu
" or even the current of Scripture, or common Rea
" Do they think that Scripture is to be interpreted c
" trary to it ſelf? Or that Divine Wiſdom has made
" Belief of Contradictions neceſſary to Salvation.
'Tis manifeſt that by *Philoſophy* my Friend underſta
an *Artificial* Way of Thinking, and Diſcourſing, that h
no Dependence upon the Holy Scriptures. But I ſh
take the Boldneſs to ſay that few, or none in this Ag
who undertake to Interpret the Scriptures, Argue mo
Rationally about the Senſe of them than he does. I Cha
lenge You to ſhew wherein He has Interpreted Scriptu
contrary to it ſelf; or given any Man cauſe to queſtio
whether He think " that Divine Wiſdom has made th
" Belief of Contradictions neceſſary to Salvation.
the ſame Letter are theſe very *Scoptical* words, " The
" can love the Father with all their Hearts, and Strengt
" and Two Perſons diſtinct from Him with the ſame A
" they can give all to one, and all to another, and all t
" third, and never queſtion the Poſſibility of it: as
" there were a Trinity in Unity in every Man, that h
" own Heart were Three Hearts to be beſtowed all, a
" entirely upon each of Three Objects, and yet be but o
" Heart ſtill. *Anſw.* We aſſert that The Father, T
Son, and The Holy Ghoſt are not Three Objects,
One Object of Our LOVE, or WORSHIP. T
Worſhip which the Almighty, the Fountain of All Go
neſs, The ONE BEING ABSOLUTELY I
FINITE, Requires of Us, is nothing elſe (as to t
Internal Act) but *Love Abſolute or Ultimate*, ſuch Lo
as Excludes All other Affections, but what may be E

'd in *Subordination*, and *Subserviency* to It: So that all Loves, or other Affections in our Hearts, which are onsistent with the True Love of *GOD*, Proceed from and Tend to the Continual Encrease, and Improvement of it, and are indeed Resolv'd into it, and become it were a Part of it. *For this is the Love of God that we ep his Commandments*, 1 Joh. 5. 3. To Love our Neighbour according to the Will of *GOD*, is indeed to Love *OD*. I Beseech Our Almighty and Most Merciful ATHER in the Name of the Blessed *JESUS* to ed abroad His Love in your Heart by the HOLY HOST, and shall ever remain

The most Ardent Lover of

Immortal Souls.

Totnes in *Devon.*
June 26, 1694.

EDM. ELYS.